where they quickly perform the functions required of them by the needs of the whole organism. In general he asserts that no particular muscles and muscle groups are innervated, but rather particular co-ordinated movements subserving the whole.

In short, one might summarize by saying that Goldstein contemplates without prejudice a large array of phenomena familiar *to every neurologist and puts the unanswerable question; How is that to be interpreted by any mechanistic biology, let alone a reflexology or any neurology that seeks its explanations in terms of neural organization consisting of fixed relations of intimacy between neurones and systems of neurones ?

He comes near to J. S. Haldane in saying that the separate organ or organic function is always an incomplete and artificial fact. He writes: * All physico-chemical investigations and experiments on the organism wherein one might well postulate causal relations, never give actually results of absolute validity, but always only average or probable values. In all operations there resides a personal factor not causally comprehensible.' (In alien Wirkungen steckt ein causal unfassbarer persohnliche Faktor.) * Our analysis has shown that in the organism . . . there are no part-processes which can be mechanistically understood, but that everything which appears as vital process has a special totality-form *(ganzheitliche Gestaltung).* Because we nowhere need assume mechanistic processes, therefore also we do not need the assumption of entelechy.'

He rejects £ purpose ' but retains £ goal' as a useful and permissible word. He rejects vitalism and entelechy as decisively as he rejects all mechanistic theory. He examines the theory of *Geist,* of Scheler and Klages but